THE MINISTERIAL VIRTUE; OR, Long-Suffering Extolled in a GREAT MAN.

BEING A DISCOURSE from the following Text,

To him that ſmiteth thee on the one Cheek, offer alſo the other: And him that taketh away thy Cloak, forbid not to take thy Coat alſo, Luke vi. 29.

Delivered in the Pariſh of St. *Martin's*, and publiſhed at the unanimous Requeſt of the Congregation.

With a Dedication to the Right Hon. Sir JOHN BARNARD, Knt. Lord Mayor of the City of LONDON.

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BRITISH MUSEUM

DEDICATION

TO

Sir JOHN BARNARD, *Knt.* Lord Mayor *of the City of* LONDON.

MY LORD,

AS *the great Honour, Wiſdom, and Integrity, with which you have, in all Reſpects, diſcharged the high Office you at preſent enjoy, muſt have made your Lordſhip the* Delight *of your* Fellow-citizens, *and created you a conſiderable Influence amongſt them, I could heartily wiſh your Lordſhip would join with me in the* pious *Intent of the following Diſcourſe, and perſuade them to be of a more* peaceable *and* long-ſuffering *Diſpoſition. All the preſent Mur-*

muring, Uncaſineſs, and Thirſt of Blood, begun, my Lord, in your City, and thence the Infection ſpread thro' all *the Land. Example, eſpecially of Evil, is too taking amongſt the Generality of Mankind*: Pecorum Ritu ſequimur antecedentium Gregem, non quia eundem eſt, ſed quà itur; (*as* CATO *obſerves of Sheep*) It is eaſier to drive a Multitude of them than a few; get but ſome to go, and all the reſt will follow.

I can't help ſaying, that your Lordſhip's Fellow-citizens have of late been the very Bell-weathers *of* Faction, *at the firſt Appearance of the leaſt Cloud, ringing out a Peal, and calling off the poor innocent Country Sheep from attending to their Butter-cups and Daiſies, to run together in Herds, as if Tempeſt and Thunders were preſently to enſue; when, alas, we have no Cauſe to be apprehenſive of either Thunders or Lightnings; we are a* Fair-weather *Nation, and deal not in any ſuch Things; uninterrupted Peace is ours, and* Plenty, *you know, my Lord, together with a flouriſhing Commerce and few Taxes,*

muſt

muſt be the Conſequence of ſuch a Peace; and yet this querulous Flock of yours, my Lord, have, contrary to all Senſe and Reaſon, as they have often been told, *thwarted and murmured at thoſe upright Meaſures which have been taken to continue this Peace amongſt us. But, Heaven be praiſed, their Clamours have been vain and fruitleſs! our moſt Chriſtian M——s are not to be talked into* Wars *and* Fightings, *nor will they be guilty of the Effuſion of Catholick Blood, to ſatisfy their turbulent Humour. They, thro' their* incomparable *Sagacity and Foreſight, take a Proſpect at once of all the* Circumſtances *that would attend ſuch a Proceeding.*

They are privy *to the* Cabals, *and ſee into the* Intereſts *and* Intrigues *of all the neighbouring Powers; they know what a* Light *might be ſprung into Things* improper *for us to ſee, and what* Diſadvantages *we ſhould labour under, impoſſible for us to* gueſs; *and therefore, out of pure* Goodneſs *to us, reject our Deſires, and force us to be happy againſt our Will.*

But

But indeed your Lordſhip's Fellow-citizens are ſuch a ſeditious and ſtiff-necked Crew, that there has not been one wiſe *Step taken, nor one* ſalutary *Law endeavoured to be brought about by the Gentlemen in the Adminiſtration, which they have not oppoſed with the utmoſt Virulence and Obſtinacy.*

The Excise-scheme *itſelf, which was pregnant with* inconceivable *Advantages to* Trade *and* Commerce, *and was of* as *manifeſt Tendency to their Eaſe and Emolument, as the preſent* Long-ſuffering *and Forbearance towards* Spain, *proved abortive thro' the Violence it received from them.*

The wholeſome *Law to ſuppreſs exceſſive drinking of ſpirituous Liquors, was forced to be cramed down their Throats Sword in Hand, and the Streets to be lined with* Soldiers *to prevent Riots and Inſurrections; which was a* glaring *Proof of the* Neceſſity *of a* ſtanding *Army in Time of* Peace, *and proved that our Miniſters neglect nothing to* ſecure *us and keep us* quiet *at Home; and yet, who ſo vehement as they in their Clamours againſt this* uſe-

ful

ful *Part of the Eſtabliſhment? and ſo they have but a* Navy, *forſooth, to* ſecure *their Trade* and *defend* their Coaſts, *they would be glad the poor* Soldiers *were all in the Bottom of the Sea.*

The LICENSING-ACT *eſcaped no better from their Calumny and Rage; nothing would ſerve 'em but they muſt ſee* Levees *and* Treaties *ridiculed on a publick Stage, and a* Gang *of Courtiers, Politicians and* Negotiators, *muſt be nightly hung up in Effigie to ſhake the* Sides *of a rancorous* Cit.

I could produce ſeveral more Inſtances, my Lord, to prove the turbulent diſcontented Humour of the Citizens *of* LONDON, *and to ſhew that, let* what will *be done, they* never are *to be* ſatisfied. *May Heaven therefore put it into your Lordſhip's Heart, that as you have laboured for the Peace and Welfare of your Fellow-citizens, to labour ſtill more abundantly for the Continuance of Peace and Quietneſs amongſt all your Fellow-ſubjects; and, in order to this, may do your utmoſt to ſuppreſs the* blood-thirſty, *revengeful Temper of the former.* Perſuade *them, my Lord, if you can, that the Gentle-*

men

men at the Head of Affairs are particularly fond *both of them and their Intereſt, and never did, nor ever will take a ſingle Step, but what was, or ſhall be, in an extraordinary Manner, conducive to their Intereſt and Felicity, and that, if they can't ſee this, 'tis only owing to their own Blindneſs. This, my Lord, is the Aim of the following Production; and as a* late *Diſcourſe, made publick by me on* another *Occaſion, ſeems to have produced already a* good Effect *in a* neighbouring *Nation; and the* ADULTEROUS WOMAN is to be put away, *ſo I hope the preſent will (by the Bleſſing of God) be attended with the like good Conſequences, and prevail on my Fellow-Subjects to think for the future of our excellent Miniſters, as they* ought *to think, and* treat *them in all reſpects as they* deſerve *to be treated; in which pious Wiſh and Purſuit, I queſtion not but Sir* John Barnard *will cordially concur with*

His moſt Reſpectful,

And moſt humble Servant,

J. T.

THE

THE

Miniſterial Virtue:

OR,

LONG-SUFFERING

Extolled in a

GREAT MAN.

Luke vi. 29. *Unto him that ſmiteth thee on the one Cheek, offer alſo the other: And him that taketh away thy Cloak, forbid not to take thy Coat alſo.*

A *HARD Saying, who can bear it!* Such was the Cry of the *revengeful Briton* of old, when the glad Tidings of the Goſpel firſt ſounded in his Ears: But now that the Spirit of Chriſtianity

has for ſo long a Time overſhadowed the Land with *Healing* in it's Wings, the Ruggedneſs of our Temper, Heaven be praiſed! is ſufficiently worn off, *Long-ſuffering*, *Patience* and *Forbearance*, are become our very Characteriſticks: And whatever elſe may be ſaid to the Diſadvantage of our *Nation* at preſent, it cannot be ſaid of us, that we are a revengeful and *blood-thirſty* People. No, we have, above all other States or Communities, *literally* complied with the Injunctions of the Text; and, in reſpect of *Poverty* of Spirit, *not reſiſting* of Evil, and *Forgiveneſs* of Injuries, we are *far better Chriſtians* than any of our Neighbours.

This *bleſſed peaceable Diſpoſition* ſeems to have been gradually ſtealing upon us, ever ſince the *Reformation*, upon our *Princes* and *Rulers* I mean, for as for the Million, that *contemptible* and *unregarded* Part of the Nation, called the PEOPLE, I am afraid they ſtill retain too much of the ſtubborn *Engliſh Spirit*; and, when ravaged and inſulted by a common Enemy,

Enemy, are ſtill too apt to cry out, *An Eye for an Eye, a Tooth for a Tooth, and an Ear for an Ear.*

Henry the VIIIth indeed, in the latter End of whoſe Reign the *Reformation* began to dawn, was a *perfect Briton*, a rough, poſitive, *unchriſtian-like* King; and would be heard and heeded too, or elſe *felt* by all the Nations of *Europe*; and his Daughter *Elizabeth* of *martial* Memory, tho' ſhe went much farther in carrying on the Reformation, yet it had not ſo happy an Effect on her, with Regard to the *Virtue* we are recommending, as might have been wiſhed.

She ſtill retained thoſe *carnal* Notions of *Honour* and *Reſentment*, and was the Cauſe of the Effuſion of much *Chriſtian Spaniſh Blood*; which ſhe might have avoided, would ſhe but have ſat quietly and peaceably down, and ſuffered their *Armada* to have taken Shelter in *her Harbours*. *James* the Iſt, who ſucceeded her, (and a wiſe Prince he) was of a much more *paſſive* and *meek* Diſpoſition, and ſatisfied himſelf, as a good King ſhould do, with

drawing his Pen in *religious* Controverſy, inſtead of his *Sword* in Battle; and was more ambitious of the Title of *Defender of the Faith*, than *Defender of his People's Rights*. I ſhould tire your Patience, were I to lead you thro' all the ſucceeding Reigns to the preſent; I ſhall only repeat my Obſervation, that our Genius has, ſince our Reformation from Popery and Superſtition, ſeemed gradually to take a more meek and religious Turn, and to be laid *aſleep* and bedewed with the balmy Principles of *Patience* and *Forbearance*.

'Tis true, that under the *Uſurpation* and Tyranny of *Cromwel*, the *Heatheniſh* Spirit of War and Revenge once more broke out, and the *poor Spaniard* was again inhumanly treated; but what better could be expected from ſuch a *bloody-minded Rebel?*

Poor *Spain*, how I bewail thy paſt Sufferings! 'Tis with Tears that I look back on all the Inſults, Ravages and Depredations, thou haſt formerly unjuſtly ſuffered from this our Nation; but now *ſing* and *rejoice*, for thy Hour is come; yea, the

Hour

Hour in which thou ſhalt not fear the *Thunder* of our *Cannon*, and the Shouts of our *Navies* ſhall no more ſcatter *Terror* in thy *Coaſts*; the wide Ocean is thine to roam in and riot at Pleaſure, and no one ſhall dare to preſcribe Bounds to thy Courſe, or to ſay unto thee, *thus far ſhalt thou go, and no farther.* The *Veſſels* that float on it are thine likewiſe, and the rich *Treaſures* thereof, the *Mariners* alſo that are therein, or what *Member* of them thou thinkeſt meet. Thine are the *Iſlands* and the *Colonies* thereof, and thy *Gold* and thy *Silver* none ſhall touch: For Wars and Rumors of Wars are heard no more. Yet thou wouldſt do well to conſider in this *thy Day* the *Things* that belong to thy *Peace*, leſt they ſhould again hereafter be hidden from thine Eyes. At preſent indeed, thou haſt little to fear, thy Enemies are truly the *Chriſtians* in the *Text*; if thou *ſmiteſt them on one Cheek, ſhall they not offer alſo the other?* And *if thou takeſt away their Cloak, ſhall they forbid thee to take away their Coat alſo.* The truly *golden Age*, which hitherto only exiſted in the

Poet's

Poet's Dream, we *Britons* at length *happily* experience, when the moſt *profound Peace*, as well as *overflowing Plenty*, have met and kiſſed each other; when the *ſharp Paws* of the *Lyon* are *entangled* in the ſoft *Fleece* of the *Lamb*; and when the *crowing* of the *Cock* layeth *aſleep* the *Rage* of the *Unicorn*. And what Gratitude and Honours are due to that great, that ſublime, yet *long-ſuffering* Genius, to whom we owe our preſent peaceable, *glorioufly* peaceable Situation! What ſhould be done to *that Man*, whom only wicked *Hamans* hate and revile, but *whom* the *King delighteth to honour?* *That Man*, who may be ſaid to have taken the Government upon his Shoulders, that *Peace* might flouriſh, that Men might beat their *Spears* into *Plow-ſhares*, and their *Swords* into *Pruning-hooks!*

All our preſent R —— indeed have manifeſted themſelves in every Step of their Conduct to be truly *poor in Spirit*, and will therefore always, I hope, like good Chriſtians, be *inſenſible* of ſmall Neglects and *Slights*, and be very little moved

moved at greater Offences and Injuries. They know very well, that there can be no ſuch Thing as States and Kingdoms being reſtrained from frequent *Treſpaſſes* upon one another, and therefore it is hoped they will ſerenely determine with themſelves, that no *Inſults*, *Depredations* or *Cruelties* ſhall exaſperate or tranſport them to Revenge or even to Repriſal. May they be always in Readineſs to *forgive* an *old offending Brother*, if he but *tell* them, that he'll repent, and rather than fail, without *any Reparation* or *Repentance* at all. And then juſtly may this Chriſtian Ornament of a meek and *lowly Spirit* be henceforth ſtiled the *M——l Virtue*.

And yet notwithſtanding this lovely Diſpoſition of their's, with what baſe Ingratitude, and foul Indignity have they been all along treated, encounter'd at all Turns with the moſt *malicious* Oppoſition, loaded with the moſt *undeſerved Reproaches*, and with the *falſeſt*, (as they themſelves aſſure us) and yet moſt *heinous* Accuſations, that one would think People had quite forfeited their

Senſes,

Senſes, and were not in the leaſt *ſenſible* of any *good Fruits* of this their *peaceable* and diſpaſſionate Adm——. And how have they endured all this Contradiction of Sinners, both at home and abroad? Why perfectly *compoſed* and undiſturbed, inſomuch that amidſt all theſe trying Provocations, wherein their Integrity, their Dignity, and even their own Honour as well as that of the Nation have been often attacked, they ſeemed to *ſuſpend* their Power and Authority, as well as *ſuppreſs* their Reſentment.

How calm and ſerene have they ſupported all the *Taunting* and *Hiſſing* from Malecontents at home, and all the Buffeting, Scourging, and various Ceremonies of Mockery and Cruelty to themſelves and their People from their Allies abroad; contenting themſelves with adminiſtring now and then a ſharp *Reproof* indeed to the one, and ſometimes a gentle *Memorial* to the other. Come hither then ye high and turbulent Spirits, that are ſubject to inward Swellings and Tumults, that are about to ſtart at every little

little Affront, and purſue your Revenge upon the leaſt Provocation; come ye hither, *conſider* and *behold!* Was ever *Patience* like to this *Patience?* Was ever *Forbearance* like to this *Forbearance?* After ſuch *illuſtrious* Examples, who can think it beneath him to paſs by an Injury, or to put up an Inſult; who can think it too much even to *buy* his Peace of his Neighbour at never ſo *high* a Rate, tho' he has ſuffered never ſo great *Wrongs* or *Indignities* from him? Can that be any Diminution or Diſparagement to private Perſons, which even the *M*——— and *R*——— themſelves, who are the Deputies of Heaven, and to whom *Vengeance belongs*, think meet to ſubmit to? *If ye ſalute your Brethren only, what do you more than others? Do not even the Publicans ſo?*

Now the *Publicans* were Men of the worſt Fame and Reputation among the *Jews*, they were Tax-gatherers, or a kind of *Exciſe-men* for the *Roman* Emperors, and were moſt of them notori-

ous for their Oppreſſion and Extortion, having no Way to raiſe their Credit with their Maſters, and to gain Profit to themſelves from their Employment, but by ſqueezing and grinding the poor Subjects; and ſurely there's no one but would wiſh to exceed in Righteouſneſs a *Publican* or an *Exciſe-man*.

There are ſome perhaps will ſay, that our Saviour's Precepts in the Text are to be taken only in a metaphorical Senſe, and that to underſtand them ſtrictly and according to the Letter, is downright ridiculous; for ſo certainly it would be, ſay they, if when a Man had given me a Blow on the Cheek, I ſhould very courteouſly turn the other, and intreat him to apply the ſame Favour to that; or that, when he had ſtripp'd me of my Cloak, I ſhould complaiſantly deſire him to accept of my Coat into the Bargain. This, ſay they, would be contrary to the Practice of our Saviour himſelf. When one of the High-prieſt's Officers ſtruck him on the Face, what did he do? Did

he

he invite the Man who had ſtruck him before, to ſtrike him again? Did he turn the other Cheek? No, but he expoſtulated the Caſe, and complained of the Injury. *If I have ſpoken Evil,* (ſays he) *bear Witneſs of the Evil; but if well, why ſmiteſt thou me?* Much more ridiculous ſtill, ſay they, yea baſe and *daſtardly* would it be, in the R—— of any S—, to ſee the People, committed to their Care ravaged and inſulted, by any foreign Nation, without making the leaſt Reſiſtance, or ſtriking a Stroke to redreſs them. To ſee their Merchants plunder'd, their Mariners, the (Safeguard as well as Wealth of their Nation) *diſmember'd,* impriſon'd, manacl'd and ſtarved to Death, and the *Government* itſelf diſpitefully and contemptuouſly treated, without the leaſt Oppoſition to ſuch unjuſt and flagrant Outrages; without once ſtanding up in the Breach to ſtem the Torrent of ſuch Cruelty and Inſolence. Is this, ſay they, *Chriſtianity?* Did our Saviour ever intend to inculcate ſuch ſlaviſh, nay, ſuch wicked Principles? No,

'tis nothing but a ſhuffling Meanneſs and Treachery, and diſcovers a wicked Conduct and cowardly Heart.

A Tameneſs in ſuffering Wrong muſt be look'd on in the Governors of any People, as a Cowardice in them, and a Sort of Invitation to the Enemy to be farther injurious and inſolent. Theſe are the Reflections of the Malecontents, and the Language of the Wicked.

As the Caſe here put of national Self-defence and publick War is the moſt nice and difficult to be reſolved, ſo as plainly to accord with the Injunctions of the Text, I ſhall proceed to conſider whether all War and Fighting between one Nation and another, be not contrary to this Evangelical Precept.

In the firſt Place then I can't but acknowledge, that 'tis highly reaſonable to ſuppoſe, that all that was meant by our Saviour in this Place, was, that private Perſons ſhould not by themſelves revenge thoſe Injuries that had been done them by their Neighbours, returning

Blow for Blow, or Wound for Wound, out of a Spirit of Revenge, and moved thereto by Hatred and Ill-will to the Perſon that had done them Wrong. That they ſhould not gratify their Anger or Reſentment by putting their Neighbour to the ſame Pain, or making him ſuffer the ſame Loſs which they themſelves had before ſuffer'd by his Injuſtice. As the *Jews* were allowed to do by their Law of *Retaliation*, and the *Romans* by their *Lex Talionis*, a Liberty of demanding an Eye for an Eye, or a Tooth for a Tooth. This was indeed pure Revenge, for his Neighbour's Eye or Tooth could not be placed in his Head, in the Room of thoſe which had been ſtricken out, nor could his Pain be aſſuaged by his Neighbour's ſuffering the like Pain; this could be no *real Reparation* for the Injury paſt, nor any proper *Security* againſt a future one, but only a malicious and ill-natur'd Pleaſure in ſeeing the Enemy ſuffer.

This Pleaſure therefore is what our Saviour here forbids his Followers to take,

take, in the Evils or Sufferings of any who had injured them, as will be evident from comparing the Precept in the Text with a parallel Paſſage in the 5th Chapter of St. *Matthew*, *Ye have heard that it hath been ſaid, an Eye for an Eye, and a Tooth for a Tooth; but I ſay unto you, that you reſiſt not Evil; but whoſoever ſhall ſmite thee on the one Cheeek*, &c. (Ver. 38, 39, 40, 41.) Such therefore being the true Meaning of the Text, I muſt own that I do not think it in the leaſt extends to the *Governors* or *Rulers* of any Power or Community, ſo as to reſtrain them from making a juſt War either *offenſive* or *defenſive* upon any foreign Enemy, or uſing their utmoſt Force to repel their preſent Injuries, prevent their future, and get ample Reparation and Satisfaction for their paſt, and that for the following Reaſons.

1ſt, If the Magiſtrate, who has the Care of all the People, which are ſubject to him, committed to his Charge, be not (as certainly he is not) reſtrained by this Precept from making and executing

ſuch

ſuch penal Laws as are neceſſary for the Preſervation of the Eſtates and Properties, and Lives of the Subjects; there can, I think, be no Reaſon to imagine, that he was hereby meant to be reſtrained from uſing the like Means to preſerve them in the juſt Poſſeſſion of their Eſtates and Lives againſt a *foreign* Force and Power. For his Care and Charge are the ſame in both Caſes. *He is the Miniſter of God to them for Good*; it is his Buſineſs and Duty to protect and keep his Subjects, as well as he can, from all Injuries; which therefore, becauſe he can't do againſt the *Violence* and *Inſults* of another Nation, or foreign Power, any other Way than by a forcible Reſiſtance; either he may do it this Way, or elſe he may be wanting in ſufficient Power to diſcharge well the Truſt which is committed to him by God, whoſe Miniſter and Vicegerent he is, *by whom* (as the Apoſtle ſays) *he is ſent, that under him the People may lead a quiet and peaceable Life, in all Godlineſs and Honeſty.* And,

If

If even a private Man, when he is ſet upon on the Road, or in the Night, at a Time when he can't call in the Magiſtrate to his Aſſiſtance, is then left to the Uſe of the Permiſſion of Nature, and may lawfully ſtand up in his own Defence, as he moſt certainly may, and endeavour to ſave his Life or his Goods, at the Hazard of his Life, who would take them from him; by the ſame Reaſon much rather may a whole Nation, which is ſet upon by another Nation, and robb'd of their Treaſures, turned out of their Poſſeſſions, cruelly treated in their Perſons, and injured in their juſt Rights, and inſulted in their Rulers by a foreign Power, unite together and endeavour to repel Force by Force, and juſtly demand an Eye for an Eye, or an *Ear* for an *Ear*; becauſe there is no Power upon Earth, by which the Diſputes and Controverſies between two independant Nations can be judicially decided, or indeed to whoſe *Mediation* they ought to be *truſted* or *referred*; ſo that there is no Way to determine the Rights and Pretenſions of

one

one State or Nation over another, but by an Appeal to Providence in the Event of Battle.

And this has been the Method which has been taken in all Ages, and by all Nations, to defend themſelves from Injury and Wrong, and to ſave themſelves from the Oppreſſion of their Neighbours; and it being the only Means they can uſe, in order to this End, it is unreaſonable to ſuppoſe that's an unlawful Means, unleſs there were ſome Text of Scripture which did directly, and in expreſs Words forbid it, or it were evidently condemned by natural Reaſon.

But there is plainly no Reaſon againſt it; there is great Reaſon indeed, why one Nation ſhould not oppreſs or injure a neighbouring Nation; but I can ſee no Reaſon at all, why a Nation, which is *oppreſſed* or *injured*, ſhould not make uſe of their *united Force* and Strength to *right* and redreſs themſelves.

And that there is no Text of Scripture, which forbids all War and Fighting, I preſume I may ſafely ſay; ſome

Places indeed there are, which do condemn and cenſure the common Cauſes of Wars, ſuch as that of St. *James*, Chap. iv. 5. *From whence come Wars and Fightings among you? Come they not hence, even of your Luſts that war in your Members?* But this, and ſuch-like Texts, are not ſufficient to prove the Unlawfulneſs of War in general; for the Occaſion of a Thing may be bad, and yet the Thing itſelf may be innocent and blameleſs. For the Occaſion of all thoſe good Laws, which are made in every Nation for the Preſervation of Men's Rights and Properties (the Occaſion, I ſay, of all theſe Laws) is bad; for if there were no Violence and Injuſtice among Men, there would be no Need of any Laws to puniſh theſe Crimes; but nevertheleſs (as the World now is full of Violence and Injuſtice) theſe penal Laws are good, becauſe abſolutely neceſſary for the Preſervation of Peace and Juſtice among Men; and without ſuch Laws there would be no living in the World.

And

And ſo likewiſe here: The *Cauſes* of Wars and Fightings among Men may be bad, and yet *War* itſelf may be in many Caſes lawful and laudable; and tho' they, who do wrong to their Neighbours, or *plunder*, *ravage*, and *inſult* them without Reaſon, are guilty of a great Fault, and are *anſwerable* for all the *Blood* ſhed in that War, which is occaſioned by their Inſolence, Avarice or Cruelty; yet *they*, on the other Side, whoſe only Deſign it is to preſerve and maintain their own Rights and Liberties againſt unjuſt *Invaſion* of them, may deſerve no Blame.

And I ſay, that conſidering how frequently ſuch *juſt* and *neceſſary* Occaſions have happened in all Nations, and in all Ages of the World, it can't be ſuppos'd, but that, if all War and Fighting between one Nation and another, even upon the moſt juſt and neceſſary Occaſions, had been unlawful, the Holy Scripture, which abundantly contains all that is neceſſary to be known or practiſed by us, would in ſome one Place at leaſt, if not in many, have directly forbidden it, in

the moſt plain and expreſs Words, which could be deviſed. The bare Silence therefore of the Scripture in this Point is a ſufficient Proof, that all War and Fighting is not unlawful, provided the *Cauſe* of the undertaking it be *juſt*.

But ſo far is the Holy Scripture from condemning all War, as an unlawful Means of a Nation's defending itſelf, and its Rights and Liberties, that, on the contrary, there are ſeveral Places of Scripture, from whence the Lawfulneſs of it in ſome Caſes, and upon ſome Occaſions, may be fairly argu'd.

For thus we read in *Luke* iii. 14. that, among others who came to St. *John the Baptiſt*, to be inſtructed by him in the Duties of their ſeveral Profeſſions, the Soldiers alſo came, asking him, ſaying, *And what ſhall we do?* To whom he only gave in Command, *that they ſhould abſtain from Violence and Wrong, and be content with their Wages.* But now, if their Profeſſion itſelf had been altogether unlawful, (and moſt certainly it was an unlawful Employment, if it was an Em-

ploy-

ployment that could not ever be lawfully exerciſed) it would have been more proper for him, and what in Duty he ought to have done, to have exhorted them to quit their Profeſſion wholly, and to betake themſelves to ſome more innocent Employment. But his giving them thoſe Directions, how to behave themſelves in the Employment as Soldiers, was a plain Allowance of the *Lawfulneſs* of their Employment. And if it be lawful for a Man to be a Soldier, then moſt certainly it is lawful for him to fight as a Soldier in a good Cauſe, in the Defence of his King and Country. If this be not the Buſineſs of a Soldier, I don't know what is; not *Dancing*, *Dreſſing*, *Wenching*, *Dicing* ſurely, and *prancing* at a *Review* only.

And the ſame Thing may be yet more ſtrongly argued from another Story of a good Centurion, recorded by St. *Luke* in *Acts* x. who was the Firſt-fruits of the *Gentiles*: For in Ver. 1. of that Chapter, we have his Name and his Employment, *Cornelius* a Centurion, *i. e*, as

was

was ſaid before, a Captain over an hundred Men, Captain of the Band called the *Italian* Band. In Ver. 2. we have a brief Deſcription of his Piety and Goodneſs before his Converſion to Chriſtianity; *he was a devout Man, and one that feared God, with all his Houſe; which gave much Alms to the People, and prayed to God alway.* Now, how could this Character, that he was a devout Man, and one that feared God, be given to a Man, who then lived in a State of habitual Sin; as it muſt be granted he did, if the Profeſſion and Employment of a Soldier be altogether unlawful.

But that not only the Employment of a Soldier, but alſo the actual Exerciſe of that Employment, in defending by Force of Arms the Innocent againſt the Rage and Rapine of the Invader and Plunderer, is lawful and warrantable, may be farther argued from the Example of St. *Paul*, in *Acts* xxiii. 17. who, when he was informed of a Conſpiracy againſt his Life, by more than forty *Jews*, who had bound themſelves under a Curſe, that

they

they would neither eat nor drink till they had killed him, procured, by his Petition to the chief Captain of the *Roman* Garriſon then in *Jeruſalem*, a Guard of near five hundred armed Men, to convey him ſafely out of the Reach of thoſe his ſworn Enemies. For certainly the Apoſtle would not have petitioned for ſuch a Guard, if he had not thought himſelf more ſafe with them than without them; which yet 'tis plain he would not have been, if, in Caſe thoſe Conſpirators had come upon him to perform their Vow, it had not been lawful for any of all thoſe Soldiers to have ſtruck a Stroke in his Defence.

Thus, I think, I have made it appear, that tho' there may be (and there are indeed) very great Difficulties in judging what War is *juſt*, and what not; yet there is little or no Reaſon to doubt, but that *ſome War* is *juſt* and lawful.

Very well then, you cry, and can any, pray, be more juſt, more neceſſary, or more laudable than that which our Nation is challenged to at preſent? Notwithſtanding

ſtanding this high Encomium on our excellent Miniſters, and their pacifick Meaſures and Diſpoſitions, are they not bound, pray, to *reſent* the Injuries and Affronts we have ſo long laboured under from a *neighbouring* Nation?

If any War be *juſt*, is not a War againſt *thoſe*, who are committing repeated and unprovoked *Hoſtilities* upon us? If any War be *neceſſary*, is not a War againſt *thoſe*, who are daily infringing our *Rights*, and incroaching upon our *Properties*? Or if any War be *laudable*, is not a War againſt *thoſe*, who, forgetting all the Laws both of Nature and Nations, not only ſeize and make Captives of our Fellow Subjects, who are in League and at Peace with them, without the leaſt Shadow of Reaſon, but likewiſe *cruelly uſe*, torture and Impriſon them? Tell not us, you ſay, of *Meekneſs*, *Long-ſuffering* and *Forbearance*, they may be excellent Qualities in a private Man, and make a very good *Taylor* or *Cobler*, but a very bad *Governor* or *Miniſter*; *Botching* and *Cobling* ought not to be their *Employment*.

To

To dare bravely in their Country's Cauſe; to maintain it's Honour, ſupport it's Credit, extend it's Commerce, and encourage it's Manufactures by a *vigorous* War, when an *honourable* Peace cannot be obtained; to be a *Terror* to the *Foe*, as well as an Aid to the Friend, ſhould be their Buſineſs; and not to be *ſhuffling* and *cutting*, and running about *treating* and *negotiating*, begging, *borrowing* or *buying* a Peace, and expending that Treaſure to procure a *louſie Accommodation* for a Year or two, which, if ſeaſonably employed in a *brave Reſentment*, might retreve it's Credit, and get Reparation for paſt Injuries, and Security againſt future. Is not the *Voice of the People*, you ſay, for War? Thoſe who muſt ſuffer in their private Fortunes, be the Succeſs what it will, ſtill cry out for a *War*. Nay, thoſe who muſt risk their Lives in the Rupture ſtill bravely and ardently demand a *War*: Our very *Women* ſigh, and our *Prieſts* pray for a War. *Rumours* of Wars, you ſay, won't do now; fitting out a vaſt Navy at a *vaſt* Expence, only to *block* up our *own Harbours*, won't re-

imburſe our *Merchants* their Loſſes, or our *Nation* it's Honour. *Preſſing* and dragging Thouſands of poor *Saylors* and *Watermen* from their Families and Employment, only to loſe their Summer's Buſineſs, which is their *Harveſt*, and be turned adrift in the Winter, will be very *poor Satisfaction* to our *Mariners*, for the *Barbarities* they have ſuſtained. All this Pomp and Ceremony of *Preparation*, unleſs carried into *Action*, will be like the *Form* of *Godlineſs* without the Power of it, fruitleſs and *provoking*.

Strange Madneſs! What would People be at? Don't thoſe above know *better* what's *good* for us, than we do ourſelves. What is all this Murmuring and Uneaſineſs for? Can't we truſt *ourſelves*, our *Lives* and *Fortunes* to their Protection and Guidance, of whoſe *Wiſdom*, Sagacity, Foreſight and *Proweſs*, we have had ſuch *miraculous* Inſtances? If we had Miniſters indeed, who had ever been known guilty of a *Breach of Truſt*, who could be in the leaſt ſuſpected of having *embezzeled* the publick Money, and converted

verted it, either to their own *private* Uſe, or to *Bribery* and *Corruption*, or had patched *Treaty* upon *Treaty*, tho' never ſo diſadvantageous, for Fear a Rupture ſhould bring *to Light* ſome **accurſed Thing** which is hidden; again, were not our Repreſentatives free and uninfluenced, and our Monarch on the Throne the *wiſeſt* as well as *greateſt* King on Earth, we might then think it Time to take Care of ourſelves: But, ſure I am, we have not the leaſt Ground for Suſpicions of that Sort.

In the firſt Place, we have a King (and had a Queen, Peace be with her Soul) *filled* with all *Royal* Virtues; whoſe *Inclinations* conſpire with his Intereſt to make his People glorious and happy, and who is a mild and tender *nurſing Father* to us. We have a *Senate* that is as notorious for its *Wiſdom*, as for its *Freedom* and *Independency*; we have a *Miniſter* at the Head of Affairs, of whom I'll ſay *nothing*, becauſe I cannot ſay *ſo much* as I would; only this I may venture to affirm, that there *never* was *ſuch* a Mi-

niſter before! and, for our Murmurings and Ingratitude, I am *provoked* to *wiſh* we may *never* have *ſuch a one again*. Then for our *Prelates*, their *Learning*, *Piety*, *Care* of their *Flocks*, and *Lowlineſs* of Mind, is *not to be told*, under whoſe godly Patronage and Practice, Piety and Virtue lift up their Heads, and all Profaneneſs and Infidelity, which grew rampant heretofore, is in a great Meaſure *put out of Countenance*.

Then for our *Laws*, they have recovered their juſt Vigour and *Authority*, *great Care* being taken to provide *excellent* Magiſtrates for the Execution of them; and ſo our Lives, and all our Rights and Properties are as ſecure, you ſee, as can be expected.

It is true, notwithſtanding all this, that there are at preſent *great Burthens* and *Taxes* upon us; and whole Armies of Exciſemen, Cuſtom-houſe-officers, Tide-waitors, Land-waitors, Surveyors, Comptrollers, Commiſſioners, Informers, *&c.* *&c.* to collect them; but as they are no other, than what are abſolutely *neceſſary*

for

for our Preſervation, nor are otherways employed, than either in *publick* or *ſecret* Services for our Welfare and *Emolument*, ſo it is greatly to be hoped (by the Bleſſing of God, and the *Uprightneſs* and *Frugality* of our Miniſters) they will not continue *long* upon us. Away then with all Anxiety, Miſtruſt, Murmuring and Repining; let us not truſt to our own Arm, or our own Sword, but to the Long-ſuffering, Caution, and Chriſtian Prudence of our Miniſters to ſave us; let us *give* up *every Thing* to them, and they'll take Care to *keep* ev'ry Thing *ſafe* for us. How much better is it for us to have our *Navy* floating quietly at *Spithead*, and our Men ſpending their Money *merrily* at home, than to ſend our Ships abroad only to be Worm-eaten, and our Men to *rot* and *ſtarve* to Death? And how much more glorious to ſee a *gallant* Army richly *dreſſed* and *powder'd* out, drawn up in *Order of Review* in *Hyde Park*, with our *Prince*, his *Nobles* and *Ladies* at the Head of it, than a Pack of *Weather-beaten* Fellows, in *Or-*

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der of Battle, grown as rough as Barbarians with the Toils of a *Campaign*.

To conclude therefore, let us ſtand ſtedfaſt in this Faith, that thoſe under whoſe Care and Guidance we are, muſt *undoubtedly* be beſt acquainted with our *true* Intereſt, and will *undoubtedly purſue* it in the *beſt Manner*; let us ſhut our own Eyes and ſtop our own Ears, and (* as a pious Biſhop of our Church declared he did, with Regard to a *Myſtery* of another Kind) believe and be convinced of the Excellency of their *Adminiſtration*, ſo much the more, if it ſhould prove *contrary* to our *Reaſon*. In a Word then, ſince we are aſſured, that every Thing that's done is entirely for the *beſt*, and that we are the moſt glorious, free, wealthy and happy People upon Earth, even tho' we ſhould not know a Jot of it, let us be perſuaded 'tis ſo; and make ourſelves eaſy as *faſt* as we can, leaſt, if we continue to *murmur*, as the *Iſraelites* did of old, we, like them, ſhould be *deſtroy'd* of the Deſtroyer.

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* Vide *Bp.* Beveridge's *private Thoughts*.

FINIS.